the universalist leader

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the universalist **leader**

THE FREE JOURNAL OF THE UNIVERSALIST CHURCH OF AMERICA

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THE CHRISTIAN LEADER *and its predecessors (1819 to 1897)*
THE UNIVERSALIST *and its predecessors (1827 to 1897)*
THE GOSPEL BANNER *(1835 to 1897)*
THE UNIVERSALIST LEADER *(1897 to 1926)*
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The cover is a photograph of a painting, Don Quixote, by Dr. Ralph Kniseley, who designed the cover for the Devotional Manual by Arthur Graham.

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Open Letter To A New President

Mr. John F. Kennedy,

Dear Sir,

You are the choice of the United States to lead this land in these "times that try men's souls." I am only a parson seeking to help people lead satisfying, fulfilling lives. I have some concerns I would like to share with you.

I rejoice that we have finally taken the "Protestants only" sign off the White House. I hope someday we may cease to call it the "White House" and call it the "Presidential Mansion" and proclaim to the world that we regard no man's creed or color as a qualification for office. Yet we still have a long way to go. You have an opportunity to strike a ringing blow for freedom, by placing the influence of your office squarely behind the drive for equal human rights for all. This is not simply a domestic problem. The whole world, two-thirds of it colored, will be looking over your shoulder.

I understand that you know something about courage. Your book, "Profiles in Courage," outlines the crucial role of public servants who have given themselves to the service of what they believed right in complete disregard of popularity, approbation or re-election. I implore you to have courage and faith enough to tell the American people the truth about our nation and our world. The exercise of courage is worlds apart from the praise of it.

We are entering a new era in world history. Less than 200 years ago, we were a rebellious colony. In winning our freedom, we ignited the flame of freedom for subject peoples the world over. That light is still shedding its rays in the world, in Africa, in Latin America, in Asia. These peoples look to us, understandably, for understanding of their hopes, aspirations and needs. If we join the oppressors rather than the oppressed, they will look elsewhere for help, notably to the Communists. Communism makes its most significant advances by siding with the needy of the world. Will you have the courage to tell us Americans that our policies of economic domination and bellicose diplomacy will force still others into the Communist orbit?

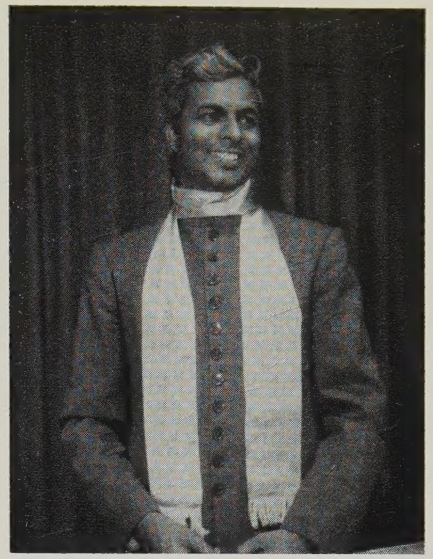
Will you have the courage to tell us that we must now win our way, not by guns, bombs, submarines and missiles, but by genuine diplomacy, compromise and persuasion, and above all by the encouragement of freedom by aid, technical, economic and cultural.

This means you must have faith in us, faith in our good intent and in our willingness to do what is necessary to make the earth fair and lovely. Such a faith will bear great fruit.

Sincerely,

GORDON B. MCKEEMAN

Hinduism and Liberal Religion



PANDIT BHEK PATI SINHA

Pandit Bhek Pati Sinha, author of "Wisdom of the Hindus" and "Science of Life," is the founder of the Vedic Society of America, Inc. He is at present a doctoral candidate at Columbia University in the Department of International Law and Relations. Upon his initiative and with the co-operation of the Unitarian regional office, a Unitarian Universalist Association of Students was organized at Columbia University.

Hinduism is one of the great living faiths of the world. Its adherents, numbering over three hundred million people, are found in substantial numbers in India, Nepal, Pakistan, Burma, Indonesia, Ceylon, Mauritius, Fiji Islands, East and South Africa, and in British and Dutch Guina. Its ideals and values, developed in course of over five thousand years, seem to play an increasing role in contemporary world affairs. It is significant to note that it has continued to survive in the face of certain serious internal failings and external calamitous conditions as a vital and creative force shaping the character and destiny of millions of human beings. Its insistence on ethical universalism, cosmopolitan outlook and a non-sectarian approach to religion has rightly attracted the attention of all those who are genuinely and actively interested in and dedicated to the liberation of the spirit of man from the thralldom of tribal conscience and consciousness.

HINDUISM, at its core, is a liberal religion. It is definitely not a sect propounding a set of dogmas valid and valuable for all under all circumstances. It does not seek to deprive man of his freedom, noble reason, and dignity in the name of a doctrine or a set of doctrines constituting so-called revealed theology. It lacks a central organization or a supreme church. It is neither headed by a committee of wise and pure men, nor by an infallible viceroy of God on earth. Nor is it circumscribed by one or a body of scriptures, old or exalted, at the exclusion of the other. Besides, it was neither founded by a prophet nor by any one particular emissary of God. In thought and practice, it is not committed to one prophet at the exclusion of the other. Although it has accumulated some irrationalities through its long and tedius social history, it remains broad and vital enough to include in its universal sphere the prophets and teachers of all spiritual traditions. It will not, therefore, be an exaggeration to define Hinduism as a fellowship of faiths embracing within its fold all stages of human development, from the crude form of idol worship to the highest form of rational and contemplative conclusions. In its universal horizon, it embodies theism, and agnosticism as well as non-theistic human standards of values.

The Vedas, the Upanishads and Mahabharat, which constitute the core of Hindu religio-philosophical literature, insist upon the majesty and the liberating power of Truth. Open up the pages of the Vedas, the Upanishads and Mahabharat, and you will find hundreds of hymns and verses dedicated to Truth. The Vedas declare: *By Truth man ascends* (Atharv Veda, 10, 8, 19); *By that Truth keep awake in a state of vigilance* (Rig Veda, 1, 21, 6); *Ships of Truth conduct man of good deeds across* (the ocean of ignorance and misery), Rig Veda, 9, 73, 1; *May the motive of my mind be true. May I never be guilty of the least transgression* (Rig Veda, 10, 128, 4); *May our aspirations be true, so be our aspirations* (Yajur Veda, 2, 10); *By light do thou advance Truth for the sake of Truth* (Yajur Veda, 15, 6).

The *Upanishads* proclaim: Truth verily triumphs, never untruth. The *Mahabharat* has innumerable passages depicting the power of Truth: If a thousand rituals and truth were to be weighed in a balance, Truth indeed will weigh more than the former; In Truth you must exert, because Truth is the highest power. There is no sin more fearful than untruth. All should revere Truth for Truth itself is the highest state man can attain; Truth is righteousness, Truth is power, Truth is spiritual discipline and Truth is the eternal Brahman. Truth is the highest act of righteousness and everything is established in Truth; Man must never violate Truth; There is no religion higher than Truth.

Faith in Truth

Faith is the fundamental of human existence. It is the deepest urge in the heart of man for identity with the All. It ever longs for the advent of divinity in human phenomena, and it ever seeks grace, depth and power for the descent of the divine and the ascent of man. It is nourished in the purity of the conscience and consciousness of the spirit within.

A man without faith is a ship tossed by attacks and attractions of the phenomenal existence. A man of faith, on the other hand, is ever-creative in the face of negative manifestations around. Faith creates and recreates man. By its very nature, it is not content with the possession of analytical knowledge. It abhors mere thought or a system of thought. It seeks verification of thought in the inner being of life.

The Hindus term faith as *shraddha,* a Sanskrit word, which literally signifies to hold on to Truth, seen and unseen, analyzed and unanalyzed, objective and non-objective. A Hindu is inclined to put his faith in Truth (seen and unseen) alone, for he realizes that it is the power of Truth, not the aura of a prophet, which lifts up the spirit of man from the morass of *moha* (delusion) and *maya* (illusion). The Hindus, however, do not dogmatically deny the uses of the exalting experiences of the great prophets and teachers of mankind. They point out that, in the ultimate sense, man needs to and must rely upon the truth of his own experiences, and not upon that of others. Secondary sources of truth may be revealing; but primary experience is of salutary and enduring importance.

The Hindu notion of faith rejects the attitude of promoting an absolute reliance on a particular prophet for the sake of one's ultimate illumination (salvation). Throughout the ages, the Hindus have insisted upon the fact that absolute reliance on or faith in a particular person or a system of thought naturally leads to manifold forms of intolerance and prejudice which inevitably divert man from the path of true conduct and which eats into the vitals of human society. History bears witness to the fact that the glorification of a prophet, or a system of thought, at the absolute exclusion of all others, has caused the birth and growth of religious imperialism which, by its very sinister nature, has sought to subjugate all for the glory and the kingdom of one person or one system of thought on earth. This is dogmatism practiced on a universal scale.

Faith in Reason

In Hindu theological thought, revelation occupies an important place. Many orthodox Hindus have attempted to contend that the four original *Vedas, Rig, Yajur, Atharva,* and *Sam,* are the revealed scriptures of mankind, and therefore are anterior and superior to human intellect. They have often tended to test a proposition by reference, not to their intellectual sense, but to the Vedas. However, they realize that they sharply differ among themselves over the nature and meaning of the Vedic principles. Ultimately, they are forced to declare the *Vedas* to be revealed as they understand them. It has been difficult for them to get rid of the uses of human understanding altogether, and fortunately, they realize this.

The mystical aspect of Hinduism pays very little, if any, attention to the scriptures. The mystic Hindus, who are staunch individualists in the religious domain, insist upon a mode of consciousness which is superior to and distinct from the perceptual, imaginative and intellectual. It is their understanding that logical intellect or discursive knowledge is inadequate for the attainment of the full awareness of the non-rational or the spiritual part of human life. Intuition or intuitive awareness of the infinitude of the spirit within is the sure sign of moral and spiritual progress of man. It is in the tranquil intuitive apprehension that thought and reality are fused into an integral whole. By means of intuitive perception, the duality of empirical phenomena, thought and reality, object and subject, is transformed into the wholeness of Being, Intelligence and Bliss.

The Hindu mystics neither downgrade nor ridicule the faculty of reason in man. They recognize the value and validity of reason in the incessant processes of life. What they point out is that the rational part of man is not the whole story of human life. They are cognizant of the fact that reason is great and conducive to sane and safe life. But to stop short on the level of reason would be to ignore the real being within, the transcendental principle of life. A disciplined reason throws light over the nature and operation of the psycho-physical adjuncts of human personality, but it does not dive deep to unearth the fullness and the infinitude of the unmanifest man. Analytical conclusion is particularistic. Intuitive insight is universalistic and transcends all phenomenal barriers. It is *darshana* or vision in the context of Eternity. The seers and the prophets announce their transcendental insights which are valid and valuable irrespective of time and place. On the other hand, logical knowledge, although fruitful and beneficial in the immediate sense of the term, lacks universal content and inspiration.

The Hindu scriptures exalt the power of reason. The greatest of all Hindu (Vedic) prayers is the *Gayatri* prayer which reads: "Being, Intelligence, Bliss, we meditate upon that, most excellent effulgence of the Divine Creator; may that Creator, the Preserver and the Completer of the life-process, illumine our intellect." This is the daily aspiration of a devout Hindu, and it clearly demonstrates that the illumination or the sharpening of intellect is one of the main goals of life. There are numerous such indications in the *Vedas,* the *Upanishads* and the *Mahabharat* depicting the great role of reason in taming the irrationalities of life for the manifestation of the infinite possibilities of man on the existential plane. It would be safe to say that the dominant theme of Hinduism is that intellect and intuition complement and fulfil each other, and that both of these great faculties are needed for self-revealation.

Faith in the Progress of Man

To a Hindu mind, man is not a speck of dust crawling helplessly on an insignificant planet. He is not a heap of chemicals put together either by chance or in some cunning way. Truly speaking, man is a meeting point of *aatmaa* (infinite) and *anaatmaa* (finite), spirit and flesh, unmanifest and manifest, heaven and earth. All Hindus, orthodox or liberal, emphatically reject the view that man is substantially a sinful being. They do not consider the human soul depraved or infinitely frail at the core of its being. Nor do they believe that man lacks the capacity to realize divinity in his life-process.

Man is noble in reason and infinite in capacity. "Thou art That" is the famous Upanishadic statement which reminds man of his divine origin and heritage. Hindus would say with Emerson that man is an angel, but playing fool. To believe in the inherent finitude and frailty of man is a great error. To recognize the divinity and the infinitude of man is the mark of virtue and truth. Man embodies in himself the force of the wind, the light of the sun, the serenity of the moon, the majesty of the mountains, the depth of the ocean, the peace of the wheat prairies and the divinity of God. In his essential nature, he is akin to God. The Vedas say: "God and soul are uncreate and eternal companions. Both are pure and divine." Once man recognizes and realizes his divinity, all errors and limitations of life disappear.

Rajrab, a poet-saint of medieval India, sings: "God-man (*nara-naaraayan*) is the definition, it is not delusion but truth. In thee the infinite seeks the finite, the perfect knowledge seeks love, and when the form and the formless (the individual and the universal) are united, love is fulfilled in devotion." Ravidas, a great sage of India says, "Thou seest me, O Divine Man (*nara-hari*), and I see thee, and our love becomes mutual." Chandi Das, another famous seer, says, "Listen, O brother man, the truth of man is the highest truth, there is no other truth above it." Dadu, a great Hindu preceptor, declares: "This body is my scripture; herein the All-Merciful has written for me His message."

Salvation is not the life of eternal perception of the pure idea. It is not to be situated in a particular blissful location temporarily or for ever. It is, in truth, the realization of one's native form, that is, when the soul takes possession of its real self (*tadaa drashtuh swaroopewasthaanam, Yoga Sutras* of Patanjali). It is the life of moral and spiritual excellence. It is not for one at the exclusion of the other. Every man is destined to the state of salvation (illumination), for, every man being infinitely precious to God, universal salvation is a certainty.

The Religious Quest

Speaking in Harvard's Sanders Theatre, to mark the opening of the Center for the Study of World Religions at Harvard, Dr. S. Radhakrishnan, Vice-President of India, said in part:

"There is an inner urge in human nature which impels men to seek in endless ways for something that they do not fully comprehend though they believe it to be the Supreme Reality. Man cannot be happy until he attains the truth.

In the depths of his consciousness, he feels that he is incomplete, that he has to be surpassed, that he has to enter a larger life of spirit and freedom, that he is still in the making, that he has to make himself. Religion has been the discipline used by man to achieve the goal of spiritual ascent.

The increase of knowledge and the progress of material conditions have led to a weakening of interest in the life of the spirit. The scientific temper which has become a part of modern man's mental equipment finds it difficult to accept religious beliefs and dogmas. They seem to obstruct the path to natural truth and moral progress. If we accept religious traditions as unalterable truths, we face an unbridgeable chasm between faith and reason. A dogmatic religion obstructs the free flow of ideas and the spirit of inner life . . .

It is one of the major tragedies of the world that the great religions instead of uniting mankind in mutual understanding and goodwill, divide mankind by their dogmatic claims and prejudices . . .

Our difficulties are traceable to the confusion of belief with religious experience. Those who are satisfied with belief live on the surface and do not come to terms with the ultimate mysteries of life and death. Religion is life experienced in its depth. Religious experience unites rather than divides. In it the sense of separateness is transcended.

The different religions should be regarded as comrades in a joint enterprise in facing the common problems of the peaceful coexistence of the peoples, international welfare and justice, racial equality and political independence of all peoples.

The Language of Non-Conformity

ARTHUR GRAHAM

The Rev. Arthur Graham, Ph.D., minister of the Unitarian Church in Oak Ridge, Tennessee, is the author of the 1961 devotional manual "Parts and Proportions."

THE importance of considering *The Language of Non-Conformity* is best visualized in the plight of the little liberal lad in search of recognition who reveals to his schoolmates soon after registration in the public school that he is the proud scion of parents who are religious liberals. This announcement is greeted with silence at first, followed by a few days of information seeking, and then by a series of questions fashioned to probe the infant liberal on his ideas of God, Christ and the catechism in general. Instantly, if we are to believe reports, our junior protagonist sinks into that purgatory which is reserved for the uninformed, the unprepared and the disenchanted. In misery he seeks parental counsel. Unable to help much themselves, the causes of it all frame a question and take it to their friends at church for solution.

Now the question which is usually asked is very revealing indeed. It shows that we are a people filled with anxiety for our young and with a deep personal respect for vested conformity. We state our problem like this. How can our children hold their own as religious liberals in an environment hostile to their faith? This is actually the way we adults state the problem. In so doing, we make several errors which lead us into confusion and frustration. We state the proposition on the wrong level. We relegate to children and claim our concern to be objective when, in fact, we should relate it to ourselves and make it subjective. Our question as originally stated tells much about us also. It implies that we do not want responsibility for the public explanation of our faith. Such an exercise is something demanded of children. We confess by implication that we are not adequately prepared with convictions about religion which we care to state clearly and to defend publicly. Our worried and depressed little champion makes it obvious that we have never proclaimed the joy of our gospel to our children in a studied way. Liberalism is a religion for adults, it had been said. We could not expect to teach it to children, so we were excused our failure to learn for them. When every demonstration of education technique showed this to be nonsense, the final barrier of adult apology for self was erected. Religion, we said, was a private matter. We crouched behind this barrier and waited.

If there is one thing the political campaign of 1960 affirmed, it is that religion is *not* a private matter. Your religion not only affects you, it is of concern to your neighbor and your community. It is the most fascinating measure of your personality. Not only is it important to others how you behave as a liberal, it is important how you think and what you believe. You cannot escape this concern of others. It is a natural and intelligent interest. It is a social fact which determines how you shall be treated, talked to and respected. If you greet this concern with silence, you arouse suspicion or contempt. If you fail to speak, you regard yourself as an undignified person filled with the realization of lost status. Your faith must be made vocal, defended, asserted. People want to know, and you need to assure yourself and others, of your understanding and conviction, else how shall your faith have value and dignity?

Once we have recognized the public nature of our personal belief, how shall we give that faith our best expression? How shall we establish contacts with people so as to build a bridge of communication? These are important questions, ones which we cannot evade. We must secure answers to them which we can test as methods before we recommend them to anyone, let alone our children.

We have assumed that the liberal has a positive religion and that after examination, he has rationally accepted the basic tenets of his faith. It makes little difference if these beliefs are basically descriptions of attitudes toward the objectives of life and the way they are attained rather than

the recitations of revealed words musty from storage. We need to be sure that we can explain our point of view, not only to ourselves but to the others who judge us out of the ignorance we impose when we fail to explain our sacred faith. It would seem, all things considered, that we should assume such rational acceptance of belief and that we should have confidence in the general ability of our people to give intelligible expression to it. We should repudiate the very essence of liberal religion if we could not do this. We would slander our people if we did not insist on their responsibility to give expression to belief.

Still liberals have some reluctance to discuss their faith. If the argument about private belief is demolished, what stifles the desire to spread our good news? Some will say that we should let our actions speak for us. But no action can be sent forth anonymously. Each one of them must bear tags which explain the motive for the action and for the way it was taken. When this happens, we draw close again to the need to explain our faith. Actions only make impact when their source, their motive and their relation to our over-all world view are explicitly clear. So there is no escape in action. Why, then, the hesitancy to speak?

Perhaps the major reason for reluctance to speak is a sense of frustration when we are lured into the orthodox trap. Every one of us has felt the jaws of this trap snap the bones of our outline of approach and bite into the flesh of our answer, content to leave us either conversational cripples or religious defectors. We are asked what we believe? Slowly we begin to answer. The questioner says quickly "What do you believe about God?" We try to explain how our belief contrasts with theirs. As the questions come, we are soon chanting that refrain of "noes" which marks non-conformity as negative and peculiar and threatening. We have been trapped into defending our position in the framework of an entrenched philosophy where we are whipped by sacred words and phrases old with time. The very weight of opposition drives us to the last ditch defense of the constant negative. We deny the old. We fail to affirm the new.

We often speak of liberal religion as a faith of affirmation, but how shall we really affirm it in debate? We must, at all costs, avoid the narrow trap. This can only be done if we are convinced of certain basic principles and see to it that they have a place in debate.

The first great principle is a tactical one. We should not argue religion abstractly or in vacuum. We must insist upon discussing it as an occurrence existing in and related to discernible and describable social factors which affect religion and the life of the person. We require for discussion a situational base which is known to all, supported in principle by all, and in whose values each person has the right to share. In the United States, the ideal of the free society offers such a situation. We must assert our great respect and support of that free society. Such a society has made our free religion and its practice possible. Such a society makes our faith equal to the most numerous and authoritarian orthodoxy. By common consent in such a society we practice in full freedom a religion different from the traditional ones. We know there is a price for this privilege of non-conformity. We are willing to pay that price with courage and ingenuity and we know that the price is the maintenance of religious freedom by the articulate and agressive defense of our own minority point of view, an approach to religion which gives color and adds justification to the actions of an open society.

It is the pursuit of the ideal of an open society which offers us the best communication medium for the discussion of our faith with people of other religious outlooks. We live in a democratic society. Whatever our religion may be, every citizen has to live in the reality of a democracy and face to face with its basic implications. Democracy implies freedom in all the areas that contribute to man's development. It places faith in individual man and his ability. It vests authority with people. It believes in pluralism, in diversity and in that change which is relativism. These are all factors in our faith, factors which in the political area are recognized, if not accepted by all. We can, then, choose and exploit a common ground for describing our faith. We are a religion allied to democratic process, a faith for democracy.

If we can bring ourselves and our inquiring friends to this common ground, many conversational blessings will adhere to us. We gain a new vocabulary filled with words and ideas common to our present experience in trade for the hazy and misunderstood vernacular of theology. We move the level of the discussion from theology to sociology, from the ancient past to the present, from the authority of imposed faith to the demands of logic based on evidence. These values and others can be ours if we will only have a care that we enter the arena equal to our opponent and with the will to argue in a fair encounter.

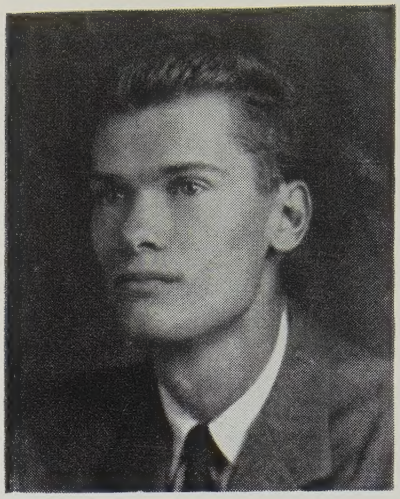
The movement into a neutral area of discussion can enable us to discuss what religion is truly about. Religion is concerned with man, his nature and his destiny. Realization of this is our basic social need today. Its implementation will elevate the potential and alter the destiny of our society. Hence, we must express our faith in man so vigorously that our opponents will understand us and be persuaded of the need, for truly the "question we face today in this country and the world," as James Brewer points out, "(is) whether faith in man, not God, shall continue, and a democratic world survive." This is really the issue. All others derive from it. Faith in man is the big fundamental.

From our opinions about man, ideas of God do develop. If man is weak, God must be strong. If man is sinful, God is just. If man is irresponsible, God must take on the burdens of life. God is what man is not. He is the "Holy Other." The idea of God, however you may express it, conveys your idea of what you think of yourself, and others. But mark this, it requires a loving God to complement men who have won dignity, fought for righteousness, administered justice and yearned for peace. If the spirit of such a God is in them, as scripture assures us, their spirit is also in Him.

Continued on page 9.

Channing, Parker, and The Future of Liberal Religion

DAVID B. PARKE



The Rev. David B. Parke, author of "The Epic of Unitarianism," is a member of the faculty of the Theological School, St. Lawrence University, Canton, N. Y.

I.

THE forthcoming merger of The Universalist Church of America and the American Unitarian Association is not a break with the past, but a new thrust of the free spirit into an uncertain future. It represents an effort by two kindred fellowships to exploit the strength that lies in unity, rather than justifying the inefficient luxury of duplication. It is no mere mechanical step, however, but a profound, deliberate, and morally-grounded coming-together, one in which we aspire to a future that will fulfill the glorious promise of our diverse past.

It is my purpose to relate this past, and particularly the contribution of two giants in the Unitarian tradition, William Ellery Channing and Theodore Parker, to the contemporary concerns of the liberal movement.

William Ellery Channing and Theodore Parker were Unitarians, Unitarian ministers. They lived in Boston. They preached every Sunday for an hour to large congregations. Their lives affected millions, and millions mourned when they died.

Dr. Channing was for forty years the minister of the Federal Street Church in Boston. His church is now the Arlington Street Church, which in 1958, gave its distinguished minister, Dr. Greeley, to become president of the American Unitarian Association. Born in 1780 in Newport, Rhode Island, Channing became the most important figure in the development of American Unitarianism. He became so partly by virtue of his character and intellect, and partly by virtue of the fact that the span of his life paralleled and coincided with the emergence of liberal religion in America. In the words of one biographer, "Channing and the new American nation really grew up together." Thin, spare, sickly, he was also radiant, modest and eloquent beyond all but a small handful of his contemporaries. What a leader and spokesman he was! How we would love to see his kind again in the land, speaking the truth, teaching peace and practicing love among men! The letters in gray granite beneath a statue in the Boston Public Garden proclaim of Channing that, "He breathed into theology a humane spirit, and proclaimed anew the divinity of man." We know that any man, in order to proclaim the divinity of men, must first feel the divine presence within himself. William Ellery Channing did so, and we feel his gracious force today.

In contrast, Theodore Parker was a man of vast passion. A preacher of stupendous power and a fighter for the rights of man, he aroused in the hearts of New Englanders as much antagonism as Dr. Channing aroused affection. Yet the two were good friends, and served the same cause, and worshiped the same God.

Theodore Parker was born in 1810, when Dr. Channing was already thirty years old. Parker was a boy of nine in Lexington, Mass., when Channing preached what is widely regarded as the most important sermon ever delivered in the United States, the *Baltimore Sermon* of 1819 in which he articulated the basic principles of Unitarian Christianity —the benevolence of God, the freedom of the mind, the universality of revelation. In turn, Parker's great sermon, on *The Transient and the Permanent in Christianity,* appeared in 1841, just a year before Channing's death in Bennington, Vermont. If you ever forget what the Bennington Monument commemorates* just remember that Channing died there.

I weave Channing and Parker together on purpose. Their lives interwove through the second quarter of the last century like the strands of a strong cord linking past with future and God with men. Furthermore, in spite of differences, they were in many ways similar, and their legacies to us equally inspiring.

First, both Channing and Parker were above all spiritual men. Never ostentatious in their prayers or celebrations, they spoke to God, of God, and for God with an intimacy and loftiness that excites us beyond our powers of expression even now. Spirituality flowed from both men like sunshine; it was a part of their being because God in

* A Revolutionary War monument, it marks the place at which the Green Mountain Boys defeated General Burgoyne's Hessian Troops in August 1777.

his glory was the source of their being; in expressing themselves they spoke the word of God to man. They communed with, and communicated Deity. Parker's prayers were extemporaneous, recorded by his secretary. Forty of them fill one-hundred fifty pages in his collected works. They formed the center and core of his Sunday service, and were regarded by his hearers as the most sublime utterances that had ever crossed their senses.

Second, both Channing and Parker held the conviction that man was good. Born in the image of God, confirmed by the spirit of God, taught by the voice of God in the conscience within, Man to them was a pilgrim in the later stages of his growth toward Perfection. Sin was chiefly social, and could be overcome by the action of moral individuals on society, individuals such as Jesus, individuals like themselves. Hence Channing's work in the cause of peace; hence Parker's work in the cause of freedom for the slaves. Man is a being glorious!

Strangely, wonderfully, both Channing and Parker derived their essential views of man from childhood experience, with their mothers especially. Of his mother, Lucy Ellery, Channing wrote, "The most remarkable trait in my mother's character was the rectitude and simplicity of her mind. Perhaps I have never known her equal in this respect. . . . Her love was without illusion." Likewise Parker, who wrote of his mother, "She was eminently a religious woman. I have known few in whom the religious instincts were so active and so profound. . . . To her the Deity was an Omnipresent Father, filling every point of space with His beautiful and loving presence."

The third characteristic that Channing and Parker held in common was a belief in the church. In contrast to Emerson, who left the church in his thirtieth year to become a writer and lecturer, Channing and Parker remained ministers of religion all their lives. The difference between ministers and other men is that a minister has rootage in, relationship with, and responsibility for a given group of people to whom he is spiritual director. A lecturer may have his audience, and a businessman his customers, but neither is as morally accountable as is the minister. Channing and Parker knew this. Parker writes in his autobiography that "In my early life I *felt* I was to be a minister." Channing, for his part, had an experience more akin to that of Martin Luther, coming to a realization of his adequacy to minister more from mature illumination than from youthful certainty.

A word about the characteristic action of each. Channing was a preacher above all. I have stood in his pulpit in the chapel at Arlington Street Church and felt the extraordinary power of that place. Channing felt that he was more successful in speaking to crowds than to individuals singly. Austere, perhaps somewhat distant and disinterested, he was, we suspect, a man not unlike A. Powell Davies, the late minister of All Souls Unitarian Church in Washington. To cast in words what men are feeling within themselves, and to send these words forth in courage and confidence, this was the great work of William Ellery Channing.

Parker is less characteristically a preacher than a prophet, reformer, and humanitarian. It is true that in his greatest years, as minister of the Twenty-Eighth Congregational Society in Boston, his congregation, which met in the Boston Music Hall, numbered three thousand persons —the second largest Protestant congregation in the United States. But Parker's was less a parish ministry than a platform ministry, and must be seen in that light. We may regard Parker as one whose purpose was not so much to put reality into words, as to restore to men their just rights as Children of God. In 1851, for example, Parker wrote: "I have in my church black men, fugitive slaves. They are the crown of my apostleship, the seal of my ministry. . . . I have been obliged to take my own parishioners into my house to keep them out of the clutches of the kidnapper. Yes, gentlemen, I have been obliged to do that; and then to keep my doors guarded by day as well as by night. Yes," he continues, "I have had to arm myself. I have written my sermons with a pistol in my desk,—loaded, with a cap on the nipple, and ready for action. Yea, with a drawn sword within reach of my right hand."

As Channing was ill at ease with individuals, Parker was always accessible to the poor, distraught or bewildered —and they poured through his study door by the thousands in the course of his ministry. Finally, we perceive Channing as a minister in the great Christian tradition, Parker as a rebel minister, contemptuous of forms and proprieties, the first really modern Unitarian in the world. Channing remains an historic inspiration, while Parker is still before us, unsurpassed.

(*To be continued*)

THE LANGUAGE OF NON-CONFORMITY

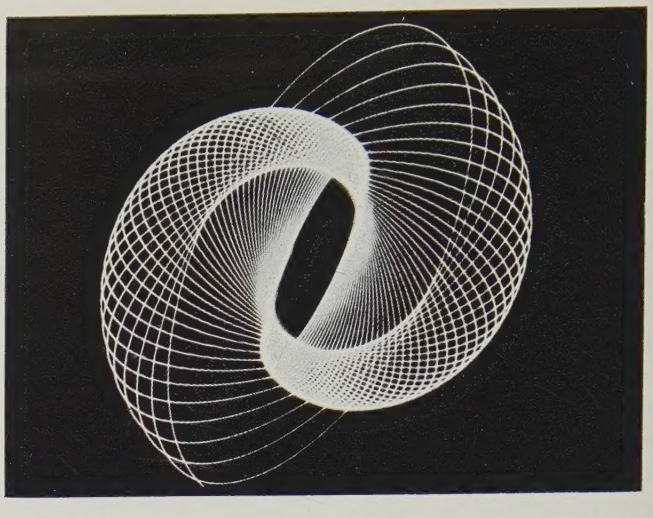
Continued from page 7.

We may go on down the list of theological speculations, but it is not important to do so. The points we wish to make are clear. If we stand where we are and recognize our historic plight and necessity, if we feel that we have a religion adequate to ourselves and our times, if we have the spirit of courage and conviction in us, then we must assert the joy and glory of our gospel as an instrument for the salvation of the world. Our discussion must always be in the market place where it has a chance to emerge victorious. It must be far removed by alert minds from the modern inquisitions begun by good people vested by the supernatural power and the authoritarian churches with the indisputable measure of all value, the absolute truth!

Ours is not an easy task. Certainly it is no task with which a child can begin his religious experience. It requires dedicated, informed, fearless adults who take serious responsibility for what they believe, for the society which allows them to believe, and for man's destiny. Yet the task must be done—and by you and me whenever the occasion is offered. We need to do this to maintain our free faith, to let its language of non-conformity refresh man and bring him hope.

God As Spirit

PAUL N. CARNES



Paul N. Carnes is the minister of the Unitarian-Universalist Church in Buffalo, New York.

"Spirit is liberty. The nature of spirit is the opposite of passivity and necessity." Berdyaev

"We moderns are faced with the necessity of rediscovering the life of the spirit; we must experience it anew for ourselves. It is the only way in which we can break the spell that binds us to the cycle of biological events." Carl Jung

"What is precious, is never to forget
The essential delight of the blood drawn from ageless springs
Breaking through rocks in worlds before our earth.
Never to deny its pleasure in the morning's simple light
Nor its grave evening demand for love.
Never to allow gradually the traffic to smother
With noise and fog, the flowering of the Spirit."
Stephen Spender

"In the midst of winter, I finally discovered that there was in me an invincible summer." Albert Camus

LET me state quite clearly what I mean by Spirit. I do not mean ghosts, ectoplastic and disembodied denizens of the unseen world. It is interesting that in relation to the spirit, the Bible enriched on the Greek language. In classical literature, "Psyche" refers to the individual and personal life of man. It is almost invariably used in classical psychology for one of the elements of the inner life of man. It is the Bible which gives "breath" or "spirit" the status of *being* and refers to the higher inward aspects of man. Here the word used is "Pneuma".

What is spirit? What is life? Life is impulse. Life is movement. Life is creation and destruction, a building up and a tearing down of that which is builded. Life is power: the power behind all impulse and movement, creation and destruction, building and tearing down. Yet, life is more than power, at least life as we experience it is. Life is also the principle of creativity which brings from the infinite possibilities of forms in the universe the actuality of order and harmony. Life is power but it is also meaning. Thus, spirit is the unity of power and meaning.

Spirit is not to be placed in contrast to the body nor is it to be indentified with the mind. It brings the body and mind into unity and transcends the separation of the two.

By God as Spirit, what we mean is that "life as spirit is the inclusive symbol for the divine life. It is the power through whch meaning lives, and it is the meaning which gives direction to power. God as Spirit is the *ultimate* unity of both power and meaning." (Tillich)

It is important to understand that spirit is not a "thing" —an object which can be weighed and handled. How, then, have men known "the Spirit?" Men have been aware of it as an experience. They have been grasped and moved by it. Yet, spirit is more than merely an experience, for one has all sorts of experiences of many things. Spirit is a quality of experience, a potential quality in any experience. In the same way, beauty is a potential in the experience of any object of art. Many times it does not become actualized. But there are times when we become grasped by the essential beauty, so that this quality, always possible, becomes actual.

What, indeed, has all of this to do with us? In a day when man threatens to destroy himself, is this not beside the point? Of what urgency is either God or the Spirit? Is this subject merely the private curiosity of theologians? I believe it is crucial. I believe with Martin Buber that man lives in terms of *three* relationships: In the first place, there is our relationship to the world and things—to objects. Secondly, there is our relationship to the world of men, which includes our relationship to ourselves—the world of self. Finally, there is our relationship to the mystery of being itself. Are you not aware of these relationships?

A great many people in this world, a great many people even in this country still have a problem in the first relation-

ship—the primal relationships of food and shelter and clothing. This is a problem they share with the rest of the animal kingdom—with the whole of life, for that matter. It is on the latter two levels of relationship that *most of us* have *our* difficulties. Here we have those stresses which are distinctly human. They are spiritual problems and man's attempts, past and present, to meet them that form his spiritual history.

If one reviews the history of the human spirit, one finds that again and again man finds himself alienated, feels himself alone "in a world he never made." He finds this world strange and alien to him. It seems not include him. Martin Buber maintains that as this point man seeks some divine form. In his desperation he stretches out his hands to find another form of being, also not of the world, with whom he may speak. One thinks of the Prophets of Israel, of Augustine and Soren Kierkegaard. But our modern loneliness assumes a different form. Today we share the same sense of estrangement, of not being a part of things, that drove these men to God. Yet, our condition is somewhat different for our arms are inhibited, bound by our intellectual sophistication, so that we can no longer reach to a divine form not of our world. What has happened? Psychology has replaced theology and man has gone into himself—he seeks for the meaning of being within himself, within his individuality. I am not convinced however, that it can ever be found there with satisfying completeness. For, within himself, man finds not his real self but only a reflection—a reflection in a mirror. Thus instead of becoming *integrated* man simply becomes more *self-centered* —and more lonely. Does this make sense? Man cannot find the mystery of his own being within himself because his relation is three-fold.

Nietzsche said that God is dead. That was the God that men of old touched when they stretched forth their arms in loneliness. We cannot touch their God. For us, at least, he is dead. He died with our childhood. Yet, to these men, this God was that which they could address as "Thou." In this address, spirit with spirit could meet. Estrangement and loneliness could be overcome. We still need to overcome this estrangement. Spirit still has its need to meet with spirit. If man cannot say "Thou" to the God who has been defined in ages past, the God who was known but is now "dead," then it is imperative that he be able to say "Thou" with all his being to another and living man. In doing this, his God is implied although not made specific. Thus his God is "living" even though "unknown." If he cannot say "Thou" either to the dead God who is known or to the living God who is faceless except as seen in the other person; if he cannot do either then he is of all things most miserable. He is left alone in a world of things—a world in which he himself is but another thing. Indeed, as Buber has reminded us, he cannot even form a human community for: "Only men who are capable of truly saying "Thou" to another human being can truly say "We" with one another".

Many of us have real trouble with the whole subject of God. We find it all but impossible to accept the divine forms illustrated by men of old. We will sing Luther's stirring hymn *A Mighty Fortress is our God*. But not many of us feel that we have such a fortress—certainly it is not to be found in what most people seem to mean when they say the word "God". Yet we are not exempt from the need.

"God", however men have defined Him, and whenever the word was truly used, has pointed to that which was of ultimate significance in life. Paul Tillich speaks of it as "ultimate concern." If we cannot say "God," we are still faced with the purely human necessity of determining what *is* of ultimate significance in our lives. I suspect that one of the reasons why so many of us live from day to day in a bored round of petty concerns without finding either joy or meaning in our lives is that we have nothing of value with which we are ultimately concerned," which is, in any sense, self-transcending. The more frantically we pursue knowledge and happiness the less we possess either wisdom or joy.

It is not enough that we *know* life, that we understand it; we must, to live successfully, be able to love life, to embrace it. But this is an act of the spirit.

Thus, by "God is Spirit" I mean that man's most human quality is spirit, that spirit is the quality that makes mortal clay human, and I mean that the spirit is man's ultimate concern. Only that which is spirit is worth deifying; only the spiritual is divine.

Let us not, because of our advanced technical knowledge and ability, turn our backs on the spirit. Let us not think that man's relation is only one: his relation with the world and things. We should bear in mind that if, in the name of scientific knowledge, we are to reduce the whole of reality to the mechanical movement of the smallest particles of matter, we shall have denied the real quality of life and mind. We shall have created a monstrous universe in which everything is swallowed up in a meaningless mechanism, in which case our very passion for knowledge, our ultimate concern for knowledge, our God, if you please, becomes meaningless. Those Christians who oppose this attitude with the dogmatic assertion that God is Spirit do right.

Our religious forefathers believed in the spirit and the essential unity between the divine and the human spirit, a unity which sin, neither original, nor any other, had destroyed. The question they posed was, "Where and under what conditions did the Spirit become manifest?" And they answered, "Under the condition of freedom." It would ill behoove us in the name of freedom to discard the goal and end of freedom, namely, the gift and growth of the spirit.

Such a religion will drive those who possess it to reach beyond themselves and find a companionate relationship with all who suffer and all who are broken by the tragedy of pain and failure, as well as with those who rejoice for the sake of righteousness. Such a religion has existed long before man even thought of any of the great religious institutions and will persist after they have fallen from the memory of men. It has no set dogmas, no prescribed rituals, no ordained priesthood, no sacred buildings; it is of the Spirit which bursts into flame whenever spirit truly meets with spirit. The exists amid the dying Gods and institutions and creeds because "God is Spirit, and they that worship Him must worship him in spirit and in truth."

Rededication

Mrs. William Battin

Children in the kindergarten room.

Perhaps the most significant annual event for the Binghamton Universalist Church is our annual Rededication Ceremony held in early November when we gather each year to reaffirm the principles and ideals which have inflamed our imaginations and generated our enthusiasms.

At our 1960 rededication banquet, our new moderator, Mrs. A. F. Gagne, expressed the philosophy behind our annual festival:

Once more we celebrate that which most people termed impossible—the building of this church by less than one hundred families. Happily, now there are more of us, and together we are building a meaningful religious center in our community, dedicated to exploring the meaning of life, rather than death.

In the few years since the new church was built, our membership has risen from a nucleus of seventy families to more than one hundred and thirty. This rapid growth, after nearly fifty years of inertia, has more than justified our attempt to accomplish the imposible. We felt, since we had been holding services in an old house for years, that we wanted to build a new church, not piecemeal, but all at once. We were determined to provide ourselves with adequate space. Consequently, we undertook the interior finishing of the building ourselves. The chapel alone was finished professionally. Volunteer labor, led by Dr. Bernhard Landow, chairman of the Property Committee, painted the entire inside, laid the tile throughout, and did the necessary cabinet work.

An unusual and unique feature of our facilities is also due to the genius and devotion of Dr. Landow. Instead of the usual earphone arrangements for the hard of hearing, he designed a system based on transistor radios. The service is "broadcast" throughout the building; several small radios equipped with ear plugs are available from the ushers. The user tunes in from any section of the auditorium merely by switching on the radio. Dr. Landow has installed extensive high fidelity equipment and a loudspeaker system in the choir loft, thus enabling us to enjoy a thirty-minute pre-service recorded music concert as well as occasional musical interludes in the actual service.

The determination to build a complete church, coupled with the tenacious zeal and organizing skills of our minister, the Rev. Richard M. Woodman, exemplify the spirit behind the unusual, contemporary building which has become a landmark in our community. We feel that undoubtedly the building attracts attention and newcomers, but we believe the spirit and the ideals which produced the physical symbol are responsible for our continuing growth.

Now that we have our building, we have turned our energies to making effective use of it. Not only has our congregation grown, but our church school registration has risen from a handful ten years ago to our present enrollment of over one hundred twenty-five. The expansion of the staff has kept pace with the enrollment. We have an enthusiastic group of adults working in all areas of our religious education program. This year we are further improving the co-ordination of the program by instituting monthly teachers' meetings for exchange of ideas and discussion of over-all aims and goals. Since all our staff members are volunteer workers, we depend heavily upon parent co-operation. We held a church school open house in the fall to acquaint parents with the program, and we have recently begun publication of a monthly church school newsletter to supplement communications between school and home. We strongly believe that the church school cannot operate effectively in a vacuum.

At present, our most significant projects are centered around our youth programs. Our Liberal Religious Youth group, though small, has become effective and active

under the leadership of Mrs. Roy Hanks, herself a recent college graduate and a "birthright" Universalist. Their activities have varied from washing cars to raise funds to send books to Nigeria to group discussions in the areas of theology and philosophy. Their latest and most ambitious project will be as hosts to the Mohawk Federation spring conference in April of 1961. With the support of their parents and advisor, the young people will plan the program and arrange lodgings, meals, and activities for the participants.

With the increase of Harpur College students attending the church, Mr. Woodman has organized a college youth group which meets regularly at his home. Most of these young people are not familiar with Unitarian Universalist beliefs and eagerly welcome the opportunity to explore freely various theological concepts and beliefs.

Perhaps the most arduous and exciting undertaking in the area of youth activities has been the formation of a non-sectarian nursery school under church sponsorship. Many people had felt the new church school wing could be used effectively on weekdays for this purpose. We also felt there was a definite need in our area for a well-conceived and professionally run nursery school to provide creative play experience and group activities for pre-school children.

After two years of study, the Nursery School Committee organized a Nursery School Board which operates the school on a financially self-supporting basis, using the kindergarten and nursery rooms in the church school. The Board was most fortunate to find, within our own congregation, an excellently qualified individual, Mrs. W. O. Filley, to serve as Director and Head Teacher. Mrs. Filley studied at the Yale Clinic for Child Development and operated her own nursery school in New Haven for several years before moving to Binghamton. We were also able to hire a recent graduate of Cobleskill's pre-school training department to serve as Mrs. Filley's assistant. Response from the parents, who represent all faiths, has been enthusiastic and heartwarming in this new venture in community service.

The other concern of our present program centers around adult education and discussion groups. In the fall, we held a Leadership Training Conference at the church; this program was an all-day session of conferences and workshops organized and led by one of our members, whose professional skill lies in this area. The program was designed primarily for those members who occupy responsible positions in the church, such as committee chairmen, board members, and teaching staff. The conference afforded an opportunity to discuss and evaluate our goals and our progress in attaining these goals. It was, in general, a parish critique of our entire program. We plan another such session as an adjunct to our January Parish Meeting. We are finding such events invaluable in promoting discussion and furthering communication among our members. To supplement these infrequent occasions, we have recently organized an Adult Programs committee whose major task will be to provide a continuing program for adults similar to those we have established for our youth.

We feel we must make a contribution to our community in yet another respect—the intangible area of influence. Though we have no social action group specifically organized and endorsed by the church, our minister and individual members of our congregation have been active in areas of their individual concern.

Two years ago the Association of Universalist Women sponsored a discussion on the present status of discrimination in housing in this area. From that meeting arose a storm of concern and controversy which resulted in the formation of a special commission to investigate the problem. The project culminated with an area-wide distribution of good neighbor pledges through the churches on Brotherhood Sunday. Though progress has been slow and much remains to be done, we hope that our willingness to stand up and be counted has helped in some way to counteract complacency and inertia.

At present, our minister and several church members are major participants in the organization of a local Committee of Concern which hopes to promote thought and stimulate discussion on the formulation of a sane nuclear policy. Last year, an adult study group presented a resolution on nuclear testing to the New York State Convention of Universalists; we are now attempting to help translate these principles into action in our own community.

Though we are still experiencing growing pains in our rapid expansion and ambitious building program, we do not intend to stand still. Our ideas constantly outrun our facilities and our capabilities. At our November celebration, our moderator presented a list of eight new possible projects to utilize our resources and to serve the community. Nevertheless, our major concern is that what we do, we do well, and in so doing, further the cause of liberal religion in our community. This goal requires ministerial leadership as well as enthusiastic congregational support —the strength of our church derives from both.

Dr. Bernhard Landow, headed the group of volunteers who finished the interior of the church.

New Jordan House Staff Members to Develop Creative Activities for 9-13 Year Group

Mrs. Annie B. Willis, Walter Underwood and Dana E. Klotzle.

DANA E. KLOTZLE

THE Universalist Service Committee is pleased to announce the appointment of Walter Underwood, science instructor in the all Negro Booker T. Washington School, as director of Creative Activities for Jordan House, Suffolk, Virginia. Mr. Underwood, a graduate of Elizabeth City State College, has been hired on a part-time basis to develop evening programs designed to encourage and develop creative interests and talents for junior and preteen children and youth. Mr. Underwood will be assisted by his wife who has a M.S. degree in art and history from the University of Michigan.

The new Creative Activities Program, recommended by Director Annie B. Willis, will seek to encourage Negro children to develop creative hobbies and an interest in art, literature, and music. The 9-13 year-old group is the most neglected group in the Suffolk Negro Community according to competent social observers in the area. Although the city of Suffolk has recently constructed the Birdsong Recreation Center, its facilities and programs are open to "whites" only. The $125,000 swimming pool, built several years ago in another section of the city is also open to "whites" only. Negroes in Suffolk are not permitted to attend the two all white movie theaters in town (where an occasional educational movie is shown). Negroes may attend the outdoor movie which has a high board fence separating Negroes from the "whites," but are not permitted to eat in the city's all white restaurants or to entertain guests in the city's one hotel.

If one adds to the segregated atmosphere of Suffolk the problem of inadequate housing where the restricted living space is needed for sleeping and eating, leaving no corner for reading, hobbies, or creative activities, he can better appreciate the scarcity of Negro leadership in the Nancemond County area. There are several Negro teachers and school principals with insight and ability, but were they to attempt to build a bridge between the two Suffolk communities, the one *colored* and the other *white,* they would be fired by their white school board employers. Both the all Negro High School staff and the Jordan staff have worked in vain to enlist "parents" in adult education programs. It is unrealistic to expect that "parents" conditioned into apathy and submission by the segregation process, many of whom cannot read or write, will respond to adult programs. The U.S.C. director (the lone white in attendance) and Mrs. Willis attended the Education Week Convocation at the Booker T. Washington High School on Nevember 9. The students presented an attractive program including an excellent eighty voice chorus, but the participants outnumbered those parents present.

The shape of the future, in so far as the Suffolk area Negro is concerned, will be moulded by the one hundred twenty children now enrolled in the Jordan Day Care and Kindergarten Program, the 9-13 years-olds to be served by the Underwoods, the high school graduates, and a growing number of younger parents who attended the Jordan program in years past and now have their roots in Suffolk.

Unhappily, there is no desire on the part of the white community to build a "rapport" with the Negro community, nor is there a similar desire on the Negro side to create a "rapport" with the white community nor could an expert in group dynamics create such a desire. Mrs. Willis and other competent observers feel that the first and primary task is to begin the long and unglamorous process of developing and encouraging Negro leadership, initiative, and imagination, from among the children and youth. Whenever possible, and at every level possible, your Universalist Service Committee will support programs and movements desgined to hasten the day of full integration. Integration in education, housing, association, movement will one day come legally, but it will have only a limited meaning until the inherent and creative potentialities of the Negro are encouraged and developed. It is to serve this unglamorous, but vital, task that the program at Jordan House is being re-oriented.

"Parts and Proportions"

by Arthur Graham

In this strikingly different Manual, instead of selected quotations from the past, we find verses which are completely original. The author presents the lights and shadows of human living, the complex, dynamic, scintillating depth experience which is life. "Meditation assumes no set and easy form," he holds. It must take into account "the many tones of laughter, sorrow, pity, even the sense of the ponderous inconsequential."

The booklet is easily adapted to Lenten meditation; but will serve for all seasons of the year.

Arthur Graham is a graduate of Clark University and Crane Theological School, Tufts University. He received a Ph. D. from New York University in 1959. He is the minister of the Unitarian Church in Oak Ridge, Tennessee, and a member of the Board of Directors of the American Unitarian Association.

Dr. Graham served as chaplain in the U.S. Army from 1941 to 1945, and as Field Representative, Office of Information for Puerto Rico in 1946-47.

His verses have appeared in *Contemporary Accents in Liberal Religion* (Beacon, 1960), *The Unitarian Register,* and elsewhere.

"My cover design," writes Dr. Ralph M. Kniseley, "touches on some of the chapter headings of Arthur Graham's manual for meditation. It suggests a tenement facade. In the doorway is a couple sharing their fate. The woman's eyes are closed in thought, while the man peers out passively, but with hinted ruthlessness. The painter at the lower window pauses from his creative struggle to gaze into the street. Above in his window, another man looks at his precious potted flower, his only contact with nature."

Dr. Kniseley was trained in Pathology at the Mayo Foundation. He is now in research and training at the Medical Division of the Oak Ridge Institute of Nuclear Studies in a program concerned with radio isotopes in medicine.

He painted a mural for the children's room of the Oak Ridge library. In 1948, he won first prize at a Minnesota State Fair Exhibit.

In church work, he has served in a Universalist Church, and Unitarian Fellowships. He is at present chairman of the Worship Services Committee of the Oak Ridge Unitarian Church.

Send payment for orders of *Parts and Proportions* at 10 cents each.

For Success of the Unified Appeal

The Universalist Unified Appeal, seeking to bulwark financially the Universalist Denomination as it approaches consolidation with the American Unitarian Association, is beginning to demonstrate that Universalists feel strongly their sense of kinship with the whole of the liberal religious movement.

With a current goal of $100,000—largest since the Unified Appeal was instituted—the campaign is designed to shore up some of the weaker timbers in the denomination's structure by giving significant support to inadequately-financed activities and services carried out through Universalist headquarters.

According to Humphrey Barker, Unified Appeal director, fifty-five churches thus far have made commitments totaling $31,376.

"If each church had accepted the Fair Share goal equitably assigned to it, the commitment total would be $46,233 for the same fifty-five churches," he pointed out. "As it is, 65.3 percent of that amount has been pledged."

A number of churches and societies have stated they will give or even exceed the Fair Share figures, however. Among these are Stamford, Conn.; Atlanta, Georgia; Joliet, Ill.; Greene, Maine; Livermore Falls, Maine; Arlington, Mass.; Orleans, Mass.; Detroit (First Church), Mich.; Manchester, N. H.; Amherst, N. Y.; Floral Park, N. Y.; Rochester, N. Y.; Schuyler Lake, N. Y.; Montgomery, Ohio; South Strafford, Vt.; and Wausau, Wis.

West Hartford, Conn., plans to exceed last year's total gift by a substantial amount, and Franklin, Mass., expects to raise in dollars six times its membership. Five other Massachusetts societies—Lynn, Malden, Orange, Salem and Springfield-16 Acres—have pledged major increases thus far.

A recent pamphlet, *A Look at the Facts,* points out that leading Universalists, asked to comment in a survey on the "most pressing needs of the denomination," singled out the very items supported by the Unified Appeal: inadequate financial support of the entire structure of the church; need to spread the meaning of liberal religion; research and planning; lack of qualified ministers; lack of staff; ineffective leadership in our ministry and economic insecurity for our leadership; and insufficient publicity.

For success of the Unified Appeal this year, Mr. Barker said, it is important that societies follow the steps which have been recommended—include the Unified Appeal Fair Share goal in the annual church budget, and raise this goal through an Every Family Canvass.

Heritage in the Future

(Report from the editorial department of the Division of Education on materials in progress)

Now that the final action on merger is only half a year away, it has seemed the proper time to begin to think how we are going to educate our young people to their now enlarged denomination. In the new organization it is important that the Unitarian young people know both their roots and those of their fellow Universalists; and that the Universalist young people add to their knowledge of their own heritage that of the Unitarian church. With this thought in mind, we have been pressing our work on various manuscripts that have as their aim the presentation of the total liberal heritage.

In January, a new Division of Education pamphlet entitled *What Children Ask About the Church* by Grace Mayer-Oakes will be available. This is a report of how the Unitarian Church in New Haven, Connecticut used the questions children asked to develop a course on the distinctive features of the liberal church. It should provide a wealth of practical suggestions for a similar unit for other teachers of the late elementary or junior high pupils. This will be priced at 25 cents.

Coming off the press in the Spring will be a distinctive High School Course *U ' N ' I*. Beginning with the merging of our two denominations, the course will present in considerable detail the background and development of Unitarianism and Universalism. It will stress the common concerns which unite all liberals despite variations in beliefs and worship patterns. Consideration of the local church and of current social concerns will demonstrate that the past still lives in the present, and that the present shapes the future. This course was initiated by students at St. Lawrence Theological School under the guidance of Professor Robert Cope. We are not yet sure whether it will be in printed or mimeographed form, but it will also include pamphlet materials.

A book or pamphlet for the achievement of the *Religion in Life Award* by Universalist and Unitarian Boy Scouts is next in sight. The knowledge of what Universalism and Unitarianism are, and the application of this knowledge to everyday life is prerequisite to the award. The actual content has been worked out by the Joint Commission on the Boy Scout Award. We hope both the badge and the booklet will be available by late summer.

Clinton Lee Scott, whose skill in story telling is widely known among Universalists, is at work on the long-awaited *Biographies of Great Liberals*. The first chapters have been enthusiastically received by the curriculum committee. Although we cannot expect publication before early 1962, this will be a major contribution to our curriculum development.

We also have in prospect a book for upper elementary children, tentatively titled *A Picture History of Liberalism*. Henry Cheetham is the author. Although this will not contain a large amount of content material it is an interesting and appealing presentation of basic factual material. It should prove to be of real help in giving older elementary school children a sense of being a part of the larger denominational movement.

We look to the future of our new association confident that our churches have some means of helping our young people bring with them into the new organization: some understanding of the past which gives meaning to the present; some recognition of the difficulties which have been overcome in order that our church may be a free one; some feeling for the courage and self-sacrifice which have made liberalism a vital force. Out of this may come (this is our hope) a desire to contribute to the future of our open-ended, pioneering church.

BETTY HOLDEN BAKER

Group Poem Written at Mid West Institute at Bridgman

arranged by classes from words and phrases of class members.

Those Things We Saw

We *really* saw the sun!
Sun and sun spots through a telescope at dusk,
As it sets, the sun looks yellow orange
And shines brightly on the water
And the water is an orange color,
And then a dark purple and a blue
As the sun sets further.

We had a Beach Party!
The Sparks from the fire
Looked like fire flies in the night.
We saw Saturn, with its rings around
We saw Jupiter, and its four moons
And the light danced on the faces of our friends.

Because we were together.
We never will forget
The Beauty that we saw.

INTERMEDIATE CLASS

THE CLARENCE R. SKINNER AWARD

for the

Most Significant Sermon of Social Concern of the Year

The Massachusetts Universalist Convention Social Action Committee established the Clarence R. Skinner Award to be given to the preacher of the sermon which, in the Committee's judgment, best expresses Universalism's social principles. The award will be given for meritorious preaching, not necessarily annually. It is the purpose of the Social Action Committee to stimulate preaching concerned, in the words of the late Dean Skinner, with "the social implications of Universalism."

The recipient of the Clarence R. Skinner Award will be suitably honored. The winning sermon will be published and its author presented the sum of $50.00.

Closing date for the 1961 Clarence R. Skinner Award, March 1, 1961. Manuscripts should be mailed to The Clarence R. Skinner Award Committee, 125 Mount Vernon Street, Boston 8, Mass.

Rules:

1 — Sermons submitted must have been delivered during the months for which the award is to be given, March 1, 1960, through February 28, 1961.

2 — Any minister or layman, regardless of denomination, may submit entries, but not more than three.

3 — Manuscripts must be typed, double space, with suitable margins and with the author's name on the first and last pages.

4 — Two copies of each sermon must be submitted. One copy may be a carbon.

5 — Since the winning sermon will be published, suitable footnotes must be appended to all copyrighted material.

6 — The winning sermon becomes the property of the Massachusetts Universalist Social Action Committee. All other entries will be returned provided sufficient postage has been enclosed.

7 — The decision of the judges will be final.

Committee of Judges:

Edward W. Hopkins, *Chairman*

Dr. Philip R. Giles
Rev. Walter Royal Jones, Jr.
Rev. Donald M. Hinkley
Professor Kingbury Badger

Previous Winners:

1959 — The Rev. Manuel R. Holland, Groton, Massachusetts.
1960 — The Rev. Robert M. Bowman, Avon, Illinois.

ASSOCIATION OF UNIVERSALIST WOMEN

16 BEACON STREET BOSTON 8, MASSACHUSETTS

On October 18, the ladies of Murray Universalist Church of Attleboro were hosts to the women from the Norton Unitarian Church at a dinner meeting in Fellowship Hall. Over a hundred women gathered for the *Let's Get Acquainted* program which came about as a result of the decision last May of the Universalist and Unitarian churches to consolidate.

After a period of fellowship and group singing with Mrs. W. Gayle Wetzel serving as toastmistress, Mrs. Charles Carpenter, president of the Council of Executives of Murray Universalist Church welcomed the guests from Norton. Mrs. Francis Cavender, as narrator, conducted a most informative program about the work done by both denominations toward the same goals of service and education. Representatives from both churches described projects supported at the community, national and international levels. Mrs. Carpenter and Mrs. John Pierce, president of the Norton Alliance of Unitarian Women, gave explanations of the symbols used by each denomination. The evening ended with a brief dedication service.

The joint planning committee was Mrs. Francis Cavender, Mrs. Theodore Hudson and Mrs. W. Gayle Wetzel of Attleboro, and Mrs. Edward Sawyer, Mrs. John Pierce and Mrs. Bartlett Paulding of Norton.

20 Questions ? ? ? 20 Questions

Two pamphlets, set up in an identical pattern of question and answer are available about the Alliance of Unitarian Women and The Association of Universalist Women. They aim to present in as concise and clear a manner as possible the facts concerning program and procedures of each organization. Pamphlets are available from the A.U.W. office, 16 Beacon Street, Boston, at five cents each.

The introduction to the A.U.W. pamphlet includes the following message: "In view of the steps taken to unite the Universalist and Unitarian churches into one Association, it seems reasonable that the two women's organizations consider ways in which they may co-operate through joint planning in selected areas. Changes in the organizational structure of the Alliance of Unitarian Women and The Association of Universalist Women will be considered as events indicate the need to do so.

"As we move into this new area of relationship in the framework of the Unitarian Universalist Association, let us keep in mind the values all liberal religious women have expressed through participation in programs of education, service and action—may this new kind of fellowship preserve these values as we move ahead with doubts and faith reconciled."

Notes On Viable People . . . .

Viable—capable of living or developing, as viable seeds, physically and psychologically fitted to live and grow.

I know some viable people. They keep pushing beyond the horizons of what they already know.

They refuse to be stuck in yesterday. They won't even remain rooted in today. They are teachable.

They keep learning. They continue to see and listen. All their horizons are temporary.

They don't deny today's wisdom —rather, they add dimensions to it.

They have strong beliefs, faith, aspirations, but they know the difference between belief and bigotry —between knowledge and dogmatism.

They are acutely aware of the limits of what they know. They are more likely to wonder and inquire than to dismiss and deny.

They know a great deal, but they also know that they do not know it all.

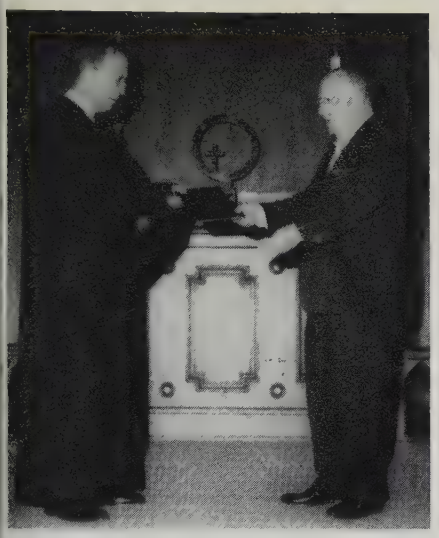
I also know some stunted, deadened people. They strive only to stay where they are.

DR. IRVING J. LEE

News

of Churches and Church People

Lovett Honored



Rev. Norman L. Sparbel and Joe S. Lovett.

A bound copy of poetry and prose written by Joe S. Lovett was presented to him by the Rev. Norman L. Sparbel on behalf of the Universalist Church of Brewton, Alabama, during the worship service Sunday, October 23.

Mr. Lovett has been very active in the church, serving in many official capacities in the local church, and as trustee of The Universalist Church of America, a position which he now holds. His voice is known to many in the Brewton area as the radio narrator on *The Universalist Hour* heard each Sunday over Brewton radio station WEBJ. The church has not failed to broadcast each Sunday, since *The Universalist Hour* started approximately twelve years ago.

The book, bound in brown moroccan leather, was lettered in gold *Gems by Joe* and bore the following dedication on the inside: "This book of prose and poetry written by Mr. Joe S. Lovett, Sr. was compiled and printed by the Universalist Church of Brewton, Alabama in appreciation for his loyalty and faithful service to the church."

World Tour

A world tour under the sponsorship of the United States State Department's *People to People* exchange program is being planned in connection with the Triennial Congress of the International Association for Liberal Christianity and Religious Freedom (IARF), August 8-13, in Davos, Switzerland.

A tentative schedule of the tour was announced in November. It included the tentative itinerary, announced in November, provided for two groups on the tour. Plans for the first group included State Department briefing in Seattle, Washington, during the second week of June and travel by airplane to Tokyo for several days in Japan. From Tokyo the group was scheduled to travel to Greece with stops at Hong Kong, Bangkok, Singapore, Bombay, Delhi, Cairo, Jerusalem, and Bayreuth, reaching Athens about July 17.

The second stage will leave Washington, D. C., in July after briefing. It will join the first group in Athens for a five-week tour of Europe. The European schedule included stops at Bucharest, Budapest, Belgrade, Vienna, Florence, Munich, Cologne, a boat trip down the Rhine to Wiesbaden and Frankfurt, and a motorcoach tour of the Alps, reaching Davos for the IARF congress. The tour will continue to Paris and London after the Congress and will arrive in New York about August 21.

Scheduled visits of particular interest to Unitarians and Universalists included a discussion with a professor at Tokyo University about the non-nationalist Shinto movement, lunch at a *kibbutz,* a lecture in London on Unitarian and other non-conformist religious influence on English history, inspection of Unitarian Service Committee projects, a religious service in a communist country, and meetings with religious liberals in various countries.

Complete details of the tour will be available in January. Interested persons may write Mrs. Alison M. Mathews, Box 772, Olympia, Washington, who will be the tour leader.

Stiernotte Addresses Ministers

Dr. Alfred P. Stiernotte, Dockstader Professor of Theology at the Theological School of St. Lawrence University, Canton, N.Y., was program leader at the 1960 convocation of the Universalists Ministers' Association of New York meeting at Lisle, N.Y. October 18-20.

Dr. Stiernotte, summarizing discoveries in the sciences, stressed the immensity of our universe, beyond our comprehension, and emphasized that we are not strangers in an alien universe since we are its children, the culminations of the vast process of emergence which we can associate with Cosmic Creativity we call God.

Dr. Stiernotte traced the historical development of humanism in both Unitarian and Universalist denominations and contrasted this with the Utopian and polemical rationalistic humanism found outside those denominations. He indicated the powerful influence of John Dewey's pragmatic philosophy in Unitarian humanism, while Universalist humanism seemed to be characterized by an endeavor to discover and utilize the spiritual resources of the great religions of the world as well as of Christianity. The speaker felt that a cosmic orientation has been absent in much of religious humanism, but he pointed out that it is present in a minority wing of American humanism.

Dr. Stiernotte summarized the existentialist theology of Paul Tillich, calling attention to some as-

Let's Get Acquainted

Universalists and Unitarians will consolidate their headquarters organizations next May into a new Unitarian Universalist Association. From then on, all of us will be working even more closely together.

Many Universalists, however, live in communities where there are no Unitarian societies and know little of the ideas or activities of Unitarians. **The Unitarian Register** feels sure you'd like a chance to become better acquainted.

And what better way than through **The Unitarian Register** itself?. This 32-page monthly magazine (10 issues a year) is the official publication of the American Unitarian Association.

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pects of the thought of this great theologian which are not usually emphasized: 1. Tillich's ontology and his denial that this means that there is a "Being behind Being;" Tillich's vindication of "a mystical a priori" in the basic assumptions of the great philosophers and theologians; Tillich's defense of reason as "the structure of the mind which enables it to grasp and to shape reality;" and finally a discussion of possible liberal interpretations of what Tillich has called the central theological affirmation, "Jesus is the Christ."

In a concluding address, Dr. Stiernotte stated that the religious response in itself could be expressed in terms of Rudolf Otto's "mysterium tremendum," the sense of the mysterious and fascinating mystery of the universe as revealed in its immensities and its emergent patterns. Since this religious orientation had also been adopted by Samuel Alexander, a philosopher of Naturalism, the speaker suggested that the "mysterium tremendum" could be a religious apprehension for both theists and humanists. But an apprehension of the universe merely in terms of the abstractions of evolutionary philosophy, such as "the Elan Vital," "the Nisus of Space-Time," "holistic tendency," was unsatisfactory.

The second printing of

THOUGHTS FOR TODAY

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Marblehead, Massachusetts

Ministers present represented four fifths of the Universalist churches of the state. State Superintendent, the Rev. Howard Gilman was also present. Dr. Dale Dewitt and the Rev. Jack Kent, director and associate regional director of the state represented Unitarian churches.

A Hindu Wedding

The bride's sponsors, Mr. and Mrs. Richard Fitts, on the left; and Mr. and Mrs. Harold Sprout, with whom the groom had stayed, on the right. The bowl in front contained the ceremonial fire around which the couple walked while repeating their vows.

Madhusudano Rao and Leela Rao, whose last names coincidentally are the same, were married at the Universalist Church in Rochester, New York, on October 3, by the Rev. Kenneth Mochel, minister of Education at the First Unitarian Church.

The nuptials culminate a year long courtship by mail between the University of Rochester Campus and Madras, India.

The Rev. Kenneth Mochel used a Unitarian service and incorporated within it essential elements of the Hindu ceremony: Hindu music, the sacred necklace placed around the neck of the bride by the groom, and the walking of the couple around the burning ghee.

The service was a concrete expression of the often-expressed emphasis of Unitarians and Universalists upon the understanding and appreciation of the religious point of view of other religions.

Consolidating Committees

The five Interim Committees created by the votes of the sessions of the AUA and the UCA last May are deeply involved in the task of producing a report for the meeting this May in Boston.

The five committees appointed were: Nominations, Mode of Organization, Fund Raising, Regions and Ministry.

The committee on nominations has completed its task and has arranged the time schedule and procedures for nomination of the new officers, board and committee members of the new association. Our churches have been circularized seeking their suggestions for nominations and the committees will report their slate of nominees to the churches and fellowships by January 25th. The deadline for nominations by petition will be March 1st.

The committee on Mode of Organization has interviewed the staff of the AUA and the UCA, as well as the staff of all of the major auxiliary organizations, and is now preparing a first draft of its organizational plan.

The committee on Fund Raising has studied the fund raising operations of several denominations similar to ours, and has interviewed officials of all the agencies that now participate in our denominational fund raising agencies. It has already produced a rough draft of the plan it will recommend to the denomination in May.

The committee on Regions has scheduled a series of six "listening post" meetings in various parts of the country to solicit suggestions and ideas concerning the regional problem. In light of these suggestions and its own best judgment, it will prepare a recommended plan for regional organization.

The committee on the ministry is in the process of preparing a recommended set of fellowship laws, a recommended procedure for settlement of ministers and a series of recommendations dealing with ministerial pensions, health plans, and similar aid and assistance.

The final reports of all five of these committees will be correlated by the Coordinating Committee and released to the churches as a single report about the first of March. This will give our churches and fellowships ample time to study the report and send their delegates to the May meeting informed concerning the issues raised by the reports and recommendations. The meeting in May will act upon the report of the Coordinating Committee and it will then be referred as a recommended plan to the newly elected Board of Trustees of the Unitarian Universalist Association for implementation.

Personals

The Rev. Donald C. McMillan and Lora M. Sylvester were married on November 23 in the Universalist-Unitarian Church, Hutchinson, Kansas, by Judge Bryan Woodson, a trustee of the church.

Stanley Allan Hutchinson, son of the Rev. and Mrs. Kenneth Hutchinson, was married to Marjorie Shrock on October 15. The ceremony was performed by the father of the groom at Throop Memorial Universalist Church in Pasadena, California.

Staffs Discuss Consolidation

Members of the Unitarian and Universalist Headquarters staffs met at Osgood Hill, Mass. on October 17-19 for the purpose of understanding the recommendation of Consolidating Committee No. 2, and to express their thoughts, feelings and concerns about the report.

General Assembly

The meetings of the general assembly of the Unitarian Universalist Association will be held Wednesday, May 10 through Monday, May 15, at the Hotel Bradford, 275 Tremont Street, Boston, Mass.

Doolittle Home Annual Meeting

The Annual Meeting of The Doolittle Universalist Home for Aged Persons, Inc. will be held at the Doolittle Home, Foxboro Mass., on Wednesday afternoon, January 25, 1961, at two o'clock, to hear reports of the trustees and officers, to elect officers and trustees for the ensuing year, and to transact any other business that may legally come before it.

Friends and new members welcomed at this meeting.

LOUISE P. INMAN, *Clerk*

Group of the Annual Meeting (tenth anniversary) of the National Association of Universalist Men held in Brooklyn, N. Y., November 5 and 6. *(Photo by Harold S. Latham)*

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1961 IARF Congress at Davos, Switzerland

At the annual meeting of the Executive Committee of the International Association for Liberal Christianity and Religious Freedom, IARF, which was held in Paris last July, preparations were made for the next triennial congress of the Association. Theme of this congress is to be:

The Unity of Mankind in Our Divided World

and it will be held in Davos, Switzerland, from August 8 through August 13, 1961.

Representatives of all world religions are expected from Europe, America, Asia, and Africa. Members of various religions and from many parts of the world have been invited as speakers for the main addresses and panels. They will give their vision on the problems connected with the above mentioned theme, including the views of the Western world on Asia and Africa as well as those of Asia and Africa on the West. Some sixhundred participants from all over the world are expected.

In Paris, plans have also been worked out for smaller gatherings at a number of Universities in Europe and elsewhere in order to let interdisciplinary, interfaith groups study the congress theme beforehand.

Further information can be obtained from the IARF Secretariat, 40 Laan Copes van Cattenburch, The Hague, Netherlands.

Maine Fellowship Committee

The Maine Fellowship Committee has accepted the Rev. Glenn McKee and the Rev. Henry Blair Whitney from Massachusetts; granted Reciprocal Fellowship to the Rev. John Wallace Laws; examined and granted a Lay Preachers Licence to Mr. Glenn Gurney of South Paris.

EARLE W. DOLPHIN, *Secretary*

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Dr. Harmon M. Gehr

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Bridgeport—11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford—10:45 A.M.
Forest & Prospect Streets
Rev. John A. Farmakis

West Hartford—9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

Maine
Bangor—10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick—11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou—10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland—11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland—11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland—11 A.M.
Union Street
William J. Robbins, Ph. D.

Maryland
Silver Spring—10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

Massachusetts
Attleboro—9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington—10:45 A.M.
735 Massachusetts Avenue

Lynn—10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden—10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford—11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose—9:30 and 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams—11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem—10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham—11 A.M.
Church and School Streets
Rev. John Cummins

Michigan
Farmington—11:00 A.M.
Church School—10 A.M. - 12 M.
Discussion Group and Music Listening — 10 A.M.
Rev. Walter E. Kellison

Minnesota
Minneapolis—9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson

New Hampshire
Dover—11 A.M.
Church School—11 A.M.
531 Central Avenue
Rev. Eric A. Ayer

New Jersey
East Orange—Glen Ridge—11 A.M.
Ridgewood Avenue and Glen Park Road

New York
Floral Park—11 A.M.
1 Magnolia Avenue
Rev. Kenneth Jackson Smith

Herkimer—10:30 A.M.
Church School—9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Rochester—11:00 A.M.
150 South Clinton Avenue
Church School—10:40 A.M.
Nursery during Church Service

Watertown—10:30 A.M.
514 Washington Street
Church School—9:30 A.M.
Primary-Kindergarten—10:30 A.M.
Dr. John E. Wood

North Carolina
Clinton—11 A.M.
First and Third Sundays
204 Beaman Street
Dr. Donald B. F. Hoyt

Rocky Mount—11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

Ohio
Akron—10:45 A.M.
East Mill Street at Broadway
Rev. Carl J. Westman

Cincinnati—11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted—11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield—10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

Pennsylvania
Philadelphia—11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

Rhode Island
Cumberland—10 A.M.
Church School—10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Providence—10:30 A.M.
Church School—10:30 A.M.
First Universalist Church
250 Washington Street
Rev. Jan V. Knost

Woonsocket—10:30 A.M.
Church School—10:30 A.M.
Earle at Snow Street
Rev. Henry H. Schooley

Vermont
Barre—11 A.M. 19 Church Street
Rev. John P. Christensen

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